

TREATISE,
EXPRESSING
THE SANDY FOUNDATIONS

ON WHICH
Unbelievers build;

ALSO
SHEWING THE GOOD ONE

ON WHICH
Believers build;

Likewise the Way whereby Persons may know
if they are built upon this good Foundation;
and whereby others may know those who
are so built.

*They being ignorant of God's righteousness, and going
about to establish their own righteousness, have not
submitted themselves unto the righteousness of God.—
Rom. x. 3.*

*Other foundations can no man lay than that is laid,
which is Jesus Christ.—1 Cor. iii. 11.*

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A TREATISE, &c.

OF all the subjects which concern mankind, the purport of the following Treatise is the most interesting, yet none more neglected. The things of time are preferred to those of eternity: these pertaining to the body are followed with more avidity than those which respect the soul; and things which perish in their use, to those of eternal duration.

Few people think of securing to themselves a hope which reaches beyond the grave, and still fewer (supposing they have a hope) see to its being well grounded; but the general cry is, "we hope to be saved as well as others, and if any are lost, surely it will be those who have been worse than ourselves." However, it is my intention to expose the sandy foundations on which such persons build; and there appear to be three, each of which I shall enlarge upon.

The first sandy foundation on which many build, and which I am about to treat of, is, that of their endeavouring to fulfil the law of God for acceptance with him : this notion seems to be rooted in our very nature ; for how hateful to us is any doctrine contrary to it. But the cause of our embracing such a tenet, and retaining it, is the blindness of our minds, both with respect to what the law requires, and the nature of us who are under it :—These two things I shall take up in order.

And, as to the first; I shall treat of the nature of the law under which we are born.—The apostle informs us, *Rom vii*, 14. “The law is spiritual;” it requires a spiritual nature to perform spiritual actions. The psalmist also informs us, *Psal.* cxix, 96. “Thy commandments are exceeding broad,” so broad, that they comprehend our thoughts, words, and actions. But, for the more clear discovery of the nature of the law, I shall explain every particular precept which it contains ; and reader, in the reading of it, I beg thee to be honest with thyself ; and may God the Spirit give thee to see clearly the things which pertain to thy eternal peace.

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I am therefore to explain every particular precept contained in the law; and to the first, I may also add the second, as they are expressive of one and the same thing: namely, we are forbidden hereby to worship any thing beneath God, or to pay adoration to any but the Most High. Even wealth, honors, and pleasures are to be esteemed as nothing, when in opposition to him. But, where is the creature who has not, in some instance and degree, worshipped the creature more than the Creator? Where is the person to be found who has not loved some one or more of the fore-mentioned things, to the neglecting of God? Is he to be found? St Paul found in his day none seeking after God; *Rom. iii. 11.* "There is none that seeketh after God;" and with propriety may it be said, as it was then, so it is now; for I ask thee, reader, hast thou "loved the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength?" Or rather, hast thou not loved some thing or things more than God? Surely here, *Rom. iii. 19.* "every mouth must be stopped, and all the world become guilty before God."

The third commandment forbids our taking the name of God in vain.—But there are two ways we may be guilty hereof: the first is, when through fright, or an evil habit, we call upon Jehovah carelessly, and unthinkingly. How common is this sin, even among the (professedly) politer part of mankind; and if reproved for it, their answer generally is, We design no harm; whereas, the command is, “Thou shalt not take his name in vain.” But there is a second way of transgressing this command, namely, by hypocritically worshipping God; for however many may suppose, the bare calling upon him with their lips is the worship he requires, yet, if they will attend unto the Lord’s charge brought against his worshippers of old, they will find themselves deceived; *Isa.* xxix, 13, “This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me.” The worship God requires must be of the heart, and whatever is short of that, is hypocrisy. Yet alas! many there are who take the name of God in their mouths, (it may be answering the minister, or saying amen to what he said) but
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their hearts are far from God. — Oh! reader, hast thou not often called upon God carelessly and indifferently? or hast thou always had thy heart going with thy mouth? Surely thou wilt not be so vain as to answer in the affirmative, but rather say with the apostle, *Rom. vii. 21.* “when I would do good evil is present with me.” Here then we may conclude all are guilty, our consciences bearing witness to the truth.

The fourth commandment comprehends too things, namely, the serving of God one day in the week, and ourselves and families six days; the former is spoken of in “keeping holy the seventh day, and on it to do no work ourselves, nor allow any under us:” but to serve and worship God in such a manner as is implied in *Isa. lviii. 13.* “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord.”

Lord." This is what the Lord by this commandment requires, that we should serve him on the sabbath without wearisomeness of body, or wandering thoughts; but alas! instead of finding it a pleasure to serve God, has it not often been a day of drudgery, toil, and fatigue? and even with many who have proved it a day of pleasure, has it been with serving God? Oh! no, it has been in the fields, or in company, where the name of God is scarcely mentioned. Others there are who go to God's house only to see and be seen, their eyes continually run to and fro thro' the whole place, to satisfy their vain desires, not considering the Lord requires the day to be kept holy to him.

The second thing spoken of in this commandment, is, our serving ourselves and families six days in the week: this I understand to be the meaning of the words, "Six days shalt thou labour and do all thy work." The person, therefore, who neglects his lawful calling, under whatever pretence, is culpable. Surely the drunkard and spendthrift must be condemnable, who neglect their occupations to the bringing of their families to want, and

and themselves to distrels. Here, reader, examine thyself, both with respect to thy serving God on the sabbath without a wandering thought, or fatigue, and serving thyself and family six days without one mispent; and if thou be guilty in either respect, remember this precept condemns thee, and the curse of it awaits thee.

The fifth commandment requires us to honor and obey our parents, so as never to prove disrespectful either to them or their commands; but with delight to receive their instructions, and with cheerfulness serve them: but too evident is the disobedience of children by nature to be denied, especially those who have religious parents; how backward are they when desired to attend upon ordinances, or worship, either public or private.— We see the perverseness of youth, who, after all the admonitions, intreaties, and warnings of their parents against sin, persist in it, and follow the multitude to do evil. Many a grey lock has gone to the grave in sorrow, on account of a child's disobedience. How hast thou behaved, who art perusing this book? hast thou proved

proved dutiful in every punctilio, so as never to possess the least dislike, or shew the smallest disobedience to the commands, or desires of thy parents? Put this question to thyself, and mayst thou resolve it.

The sixth commandment, "thou shalt not kill," is taken by many in the most confin'd sense, namely, the atrocious crime of shedding innocent blood; tho' it be allowed this is included, yet, by attending to an unerring expositor's determination, we shall find it far more extensive, *Matth. v. 22.* where we are informed, "that anger is murder:" for although it may not terminate in the heinous act, yet it proceeds from the same source, and tends thereunto, of its own nature. If it be allowed that the Prophet of the church cannot err, we must be judged by his decision: therefore, the question is, if we have cherished anger against any one, and treasured up malice in our bosoms, to the hurt of our own minds, and the prejudice of the person we have been angry with? If our consciences condemn us; applicable are the words prescribed after this and every commandment in the church of

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England's communion service; " Lord have mercy upon us, and incline our hearts to keep this law."

The seventh commandment forbids adultery, in the sense the last quoted author has given us. Many mistake, as the Jews did of old, the import of this precept: it appears they understood it to signify barely the heinous crime of unlawful cohabitation; and no doubt many could acquit themselves thereof, but when attending unto the true meaning, who can, who dare pronounce themselves not guilty? What, is an unchaste thought or desire forbidden in this law? Yes, for *Matth. vii. 8.* our Lord's declaration is, " Whosoever looketh upon a woman to lust after her, committeth adultery with her already in his heart:" and again, *Matth. xv. 19.* " Out of the heart proceed evil thoughts, adulteries." So then we may observe, that this precept reaches to the heart, to the thoughts, and to the desires of the mind. Jehovah has also given another meaning to this precept, namely, that of worshipping any other god beside him: this he charged his professed people with

with, by the term adultery; and for distinction sake, the former is called natural, this spiritual adultery, which is mentioned in *Jer.* iii, 8, 9, 10. "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks: and yet for all this, her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly saith the Lord." By this we see that the giving of our hearts to any one object but the Supreme Being, is spiritual adultery; and doubtless we must take to the charge, for who has not loved a creature-comfort superlatively, and had their hearts going after idols? In vain are our equivocations respecting our guilt, for if *Cant.* i, 6, "The sun has shone upon us," we shall know, *Rom.* viii. 7. "the mind by nature is enmity against God," and in love with many idols, that are no gods, which errant sin incurs God's dis-

displeasure. Here, surely, the Pharisee, or self-righteous person, must be condemned; who, instead of trusting in, and relying on, the God-man for salvation, depend, and confide in the work of their own hands: this their righteousness is what they love, adore, and worship. What sayest thou, reader; is this thy case, dost thou expect to merit heaven by thy power and ability? If thou dost, the curse which is annexed unto the transgressing of this commandment, hangs over thy guilty head; but may God prevent its execution for his mercy's sake.

The eighth commandment forbids us to steal. Inexpressibly extensive is this part of the law; notwithstanding many limit it, in their apprehensions, to the breaking open of an house, or bursting a lock; but the commandment is, Thou shalt not steal any thing, not the most trivial, else thou art culpable. But there is a second meaning also to this commandment; which is the robbing of God: this the Lord charged his people with of old, *Mal.* iii. 8, 9. "Will a man rob God? yet ye have robbed me: but ye say, B wherein

wherein have we robbed thee? in tithes and offerings.—Ye are cursed with a curse: for ye have robbed me, even this whole nation.” These people had neglected to offer unto the Lord what was his due, and what he required; and may it not be applied to the whole race of man; for how prone are we to boast of ourselves, when we have prospered in an undertaking, instead of rendering praise and thanksgiving to the Almighty, for his blessing to our endeavours. Yes, we often, *Hab. i. 6.* “Sacrifice unto our net, and burn incense unto our drag;” for which we are told, “we are cursed.”

The ninth commandment requires us to speak the truth of our neighbour, when we relate any thing of him; but how common for us to add to, or diminish the praise of our friend or acquaintance; as well as to act in the same manner, to the dispraise, or disgrace of a stranger, or one whom we esteem not. Either way is a breach of this command, altho’ it be generally applied to the latter.

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The tenth commandment forbids us to covet any thing of our neighbour's; and implies, we should be satisfied with what we ourselves have. But alas! who can stand the trial with this law! never to covet, nor desire, what we see others possess! Oh! who has lived without covetousness? who can stand before God, and declare he has never desired any thing of his neighbour's? Too much for a finite creature to say.

I have, in a brief manner, explained the nature of the law under which we were born, which was the first thing proposed. —I am, in the second place, to shew the nature of us who are under this law. And first; respecting the nature with which we were born; the psalmist informs us, *Psal. li. 5.* “I was shapen in iniquity, and in sin did my mother conceive me.” Now, if we were shapen in iniquity, &c. we must be diametrically opposite to what the law demands; “for it requires truth in the inward part:” so agrees the apostle, *Eph. ii. 3,* “We were by nature children of wrath even as others.” Also *Rom. viii. 7.* “The carnal mind is enmity against

gainst God, it is not subject to the law of God, neither indeed can be;" and why? because God saith, by his servant *Jer.* xiii. 23. It is natural for a leopard to have spots, and an Ethiopian a black complexion, so is it agreeable to the nature with which you were born to commit evil. Our very inclination is to sin as soon as we are born; the psalmist acquaints us, *Psal.* lviii. 3. "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies."

I have therefore shewn the nature with which we were born, as to doing good, or having the least inclination thereunto.— Let us attend, secondly, to man's strength by nature, for turning to God; and here I would observe again, what the Lord said unto sinners of old, *Jer.* xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? (if they can work such a miracle,) so may ye also do good who are accustomed to do evil." St Paul agrees with this, where he says, *Eph.* ii. 1. "You were dead in trespasses and sins." And Jesus also speaketh to this effect, *John* v. 25. "The hour is coming, and now is, when the dead shall hear the voice

voice of the Son of God, and they that hear shall live :” this then is our natural strength for turning to God, and his ways; agreeable to the poet :

“ Our strength is perfect weakness,

“ And all we have is sin ;

“ Our hearts are all uncleanness,

“ A den of thieves within.”

If therefore this be our state, we are in the like condition with respect to spiritual things, as a dead person is to temporal things. This then is the nature of us who are under the law, and, what a nature is it ! sinful ! defiled ! yea, dead !

Seeing these things are so, how vain is an attempt to build upon the law for salvation ; for first, we have broken every command, we have violated every precept ; what can we do ? can we fulfil it ? we have broken it ! Secondly, it is contrary to our nature to fulfil it ; and, thirdly, past our strength.

To build upon a law, which we have broken, how fruitless ! to build for the blessedness of heaven, upon a law which curses us ! Yea, that is all it does ; nay,

it is all it can do : for if found guilty of one transgression, the apostle informs us, we are cursed ; *Gal.* iii. 10. " For cursed is every one that continueth not in all things written in the book of the law to do them ;" so *Jam.* ii. 10. " Whosoever offendeth in one point, is guilty of the whole." As well may a murderer rely upon that law for pardon which condemns him, as a sinner to build upon the moral law for heaven, which curses him. And to prove this to be a sandy foundation, hear what St Paul writes to the Romans, *ch.* iii. 20. " By the deeds of the law no flesh living shall be justified in his (i. e. God's) sight." Also *Gal.* iii. 11. " But that no man is justified in the sight of God, it is evident : " likewise *Gal.* ii. 21. " If righteousness come by the law, Christ is dead in vain." Evident therefore it is, that man cannot be saved by fulfilling the law. In the first place, because he has no inclination ; secondly, because he has not power ; and thirdly, (even supposing he had an inclination and power) because the scripture informs us, *Rom.* iii. 20. " By the deeds of the law no flesh living shall be justified."

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But a second foundation there is, upon which many build for eternity, and will prove sandy at the last; namely, that tho' it be true no one can fulfil the law perfectly, yet, say they, God is merciful, and will take the will for the deed, and what they leave undone, Jesus Christ will make up; so that Jesus Christ and themselves will make a perfect work of it. But were such to remember what has been said, and what may be cited again, "By the deeds of the law no flesh living shall be justified;" neither in whole, nor in part, surely they will no longer rely hereon. Oh! how humbling this doctrine! how abasing! not to allow man to have a share in working out his salvation; nor permit him to share in the glory of redemption's work. No, it must not be allowed; Christ will not admit a sinner to sit with him upon the throne, or else were he to ascend above the skies, instead of singing *Psal. cxv. 1.*—
 "Nor unto us, O Lord, not unto us, but unto thy name be all the praise, and all the glory;" he would sing Christ and self! or, I did what I could, and Christ made up the deficiency. What blasphemy is this! a creature to equal himself with God!

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But say persons who build upon this foundation, we have some good desires, and some pious thoughts; tho' we must allow we have some bad, and which we cannot help; but surely the good we do will merit the favour of God, so that he will pass by our sins. What is our goodness? *Isa. lxiv. 6.* "All our righteousnesses are as filthy rags;" Would any one presume to dress himself in rags to go to a court? and these rags filthy? Certainly no reasonable person would so act. Such is it respecting a sinner, who addresses the Almighty with his own supposed goodness, which is an abhorrence to him, and exposes himself to his greater vengeance.

I shall conclude the exposing of this second sandy foundation, by observing, that all those who at the last are found on it, must find their house fall, *Matth. vii. 27.* "When the rain descends, and the floods come, and the winds blow, and beat upon it, it will fall, and great will be the fall of it."

The third sandy foundation that I shall treat of, and on which unbelievers build,

is that of the mercy of God, exclusive of his justice being satisfied. — True, it is through the mercy of God any soul is saved; but that mercy can only be displayed through an atonement made to divine justice. But how common for the reprobate to say, ‘God is merciful, and we shall do as well as others; and as for God making us to be damned, it cannot be supposed he is so cruel as to punish the work of his own hands.’ Thus, such persons generally live in all manner of sin and iniquity, trusting to this mercy of the Most High, and perlevering herein. Is it therefore reasonable, much less scriptural, that persons sinning because God is good, can be built aright? they should consider *Rom. iii. 26.* “He is just, and the justifier of him who believeth in Jesus.”

I have, therefore, in a brief manner, shewn the sandy foundations on which unbelievers build. I am in the second place to set forth the good foundation on which believers build. The foundation which I wish ever to point out is that recorded in the volume of unerring inspiration. *Acts iv. 11, 12.* “This is the stone which was set at nought of you builders, which is be-

become the head of the corner; neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved;" agreeable to this is *1 Cor. iii. 11*. "Other foundations can no man lay than that is laid, which is Jesus Christ." This then is the foundation; and that it is a good one is proved by Jehovah; first, because he laid it, *Isa. lviii. 16*. "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" secondly, because he tried it, "a tried stone." Devils tried it, and men have tried it; but yet it remains, and is a sure foundation.

And first, Christ was the foundation of the everlasting covenant, i. e. the mediator in that covenant held between the Father, Son, and Holy Ghost in eternity. The blood of this mediator the apostle refers to in *Heb. xiii. 20*. "The blood of the everlasting covenant." — Blood was what the justice of God required for the redemption of lost man: this blood the Son of God agreed to give. 2dly, Christ is the foundation of the promises, *1 Cor. i. 20*. "All the promises of God in him
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are yea, and in him amen." All the promises were made with him, and he will make them good to his people.—3dly, His blood is the foundation of a sinner's pardon, 1 *John*, i. 7. "His blood cleanseth us from all sin."—4thly, His righteousness is the foundation of a sinner's justification, *Eph.* i. 6. "Ye are complete in him."—5thly, His faithfulness is the foundation of a believer's perseverance, *Heb.* xiii. 5. "I will never leave thee, I will never forsake thee;" also *Psal.* lxxxix. 33. "My loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."

"Then rest my soul upon the Lord,
 "Even Jesus Christ the living word;
 "And then thy joy shall ne'er decay,
 "Till it break out in endless day."

This then is the foundation held forth in scripture, upon which the patriarchs, prophets, apostles, and martyrs, built for glory, and got safe to the heaven of endless rest, although *Matth.* xvi. 18. "The gates of hell were against them." Mayest thou, reader, and the author of this small tract,
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follow on after them believing, *Isa. lii. 17.* "No weapon formed against us shall ever prosper."

The third thing proposed to be treated of, is the way whereby persons may know if they are built upon this good foundation. The means whereby we are to examine ourselves, are the word of God and our own hearts:—and, the first thing God doth with a soul to bring him to build upon this good foundation, is, the enlightening of his understanding, whereby he sees himself built upon a sandy one. If it be the openly prophane sinner, yet to have trusted to the mercy of God; or the Pharisee, who has been trusting to his supposed goodness; they are now convinced, that all their hopes have been groundless and deceitful; and if cut off with no better, they are lost, ruined, and undone forever. This is a preparative work which God never leaves, but supports the soul, until lead to act faith upon a crucified Saviour; *Phil. i. 7.*—
 "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ;

Christ;” and *Deut. xxxii. 4.* “His work is perfect;” this therefore is the first work of God upon the soul. The second is, after being made to see the sandy foundation on which he has built, to renounce, abandon it, and search diligently for a good one; and when this is found in report, the soul may stand for some time, not doubting but it is a good and supportable foundation, and may also be willing to rely thereon, but cannot, until the Lord is pleased to work faith within by his almighty power; this causes such a soul to cry mightily unto God for grace to believe, not only that Christ is a saviour, but is his saviour; not barely that he is a foundation sufficient and able to support the builders thereon, but that himself may build upon it: here he waits (it may be) for a long season, renouncing, as Paul, *Phil. iii. 7.* “All things which were gain, for Christ;” until the Lord enables him to obey the Saviour’s call or invitation, *Matth. ii. xxviii.* “Come unto me all ye that labor and are heavy laden, and I will give you rest:” and when led so to do, here says the poor and distressed soul, I cast all my burthen; my sins which are

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many, I rest assured thou hast pardoned and suffered for ; knowing, *Isa. liii. 6.* "The Lord hath laid on him the iniquity of us all." On his active obedience I rest for justification, because *Acts xiii. 39.*—"By him all that believe are justified from all things, from which they could not be justified by the law of Moses ;" and *Rom. iv. 5. 6.* "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."—Here, says the soul, I build for heaven, and glory, having nothing of my own, neither internal nor external, to merit it : and what is the result ? what follows the exercise of such faith ? *Rom. v. i.* "Being justified by faith, we have peace with God through our Lord Jesus Christ." In the place of a wounded conscience, which lead to disquietness and uneasiness, is a conscience sprinkled with the blood of Christ, that causes peace and joy in the Holy Ghost. The load of guilt, which for a long time depressed the spirit, is removed : the head which went bowed down,

down, is now lifted up, and can look at God with chearfulness and delight : there is a love to God ; the affections are drawn out after him, and the will is obedient to his : In a word *Cant. vi. 3.* " I am my beloved's, and my beloved is mine," is the language of such an happy soul. And as for the judgment-day, it is his privilege to say with the poet ;

" The judgment day I fear the less,
" Because the Judge is my righteousness."

Or with a dying faint ;

" Should storms of seven-fold thunders
roll,
" And shake the globe from pole to pole,
" No fiery bolt should daunt my face,
" For Jesus is my resting place."

To apply this subject therefore to thee, reader, permit me to ask, what thou knowest respecting the renouncing of all things for Christ ? Dost thou know any thing of being by nature built upon a foundation that cannot save or support ? Has God ever opened thine eyes to see
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that thou hast been trusting to a broken reed, or relying upon an arm of flesh? has he also given thee to see wherein thy strength lies? if he has, bless his name: but stop not here; no, stop not until thou art enabled to rest thy guilty soul upon the Rock of eternal Ages; for nothing short of this will give thee lasting peace.

From what has been said on this head, the weakest believer may take comfort; and should also take the exhortation of pressing on, *Col. ii. 2.* "to the full assurance of understanding;" not that it is essential to salvation, but, to our peace.

The fourth thing to be treated of, is the way whereby persons may know those who are built upon the good foundation. Finite creatures can only judge from, or by appearance; and this is not an unerring rule, because the hypocrite is often judged to be sincere, whereas the end proves his deceit; and so is it in a religious view; for by judging only from works, the Pharisee is upon an equality with the Christian, which by no means must be admitted; altho' it be said, *Matth. xii. 33.* "a tree is known by its fruit,"

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yet observe, it is also said in the same verse, "make the tree good, and its fruit will be good." It appears, therefore, very evident, that something distinguishes the Christian from the Pharisee beside works; which I understand to be in the former, *Gal. v. 6*. "Faith which worketh by love;" and self in the latter, *Rom. x. 3*. "Going about to establish a righteousness of his own." But as the principle from which any one acts is only known to God, how shall we be able to judge thereby? I apprehend, when faith is professed in Christ, reliance placed upon him, and works follow, in the judgment of charity we may hope such a person is built upon the good foundation; for there never was a person who trusted and confided in Christ, but what in some degree professed his name and brought forth works which prove the sincerity of his faith: in this sense I understand the apostle *Jam. ii. 22*. "Sceft thou how faith wrought with his works, and by works was faith made perfect?" So also respecting Rahab, *Jam. ii. 25*. "Was not Rahab the harlot justified by works." This justification I understand to be what every

one built upon Christ will produce; namely, works: not before God, because nothing but the righteousness of Christ will do that; nor in our consciences, for that is faith: but before the world; and thus I understand our Lord, *Matth. xii. 37.* "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" also *Matth. xxv. 34, 35, 36.* "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." By this mean the Antinomian and the Pharisee are excluded; the former has a kind of faith, but it is not a divine faith, otherwise it would produce works to the glory of God; and the latter has works, but not faith; but as "faith without works is dead," even so works without faith are dead also, *Rom. xiv. 23.* "For whatsoever is not of faith is sin;" and again, *Heb. xi. 6.* "Without faith it

is impossible to please God." Therefore, let our works be what they may in the sight of our fellow-creatures, unless we have faith as the principle of such, all are but (1 Cor. xiii. 1.) "as sounding brass, or a tinkling cymbal." So on the other hand, is faith without works; for faith as a grace, or works which are the effects of it, cannot save us; yet without both we shall not be saved.—May God the Spirit give thee, reader, to see these things; to enjoy the peace of them; and to bring forth fruit to his glory here; and then shalt thou glorify him in the life that is to come.—So prays thy soul's well-wisher.

The law commands, and makes us know,
 What duties to our God we owe;
 But 'tis the gospel must reveal,
 Where lies our strength to do his will.
 The law discovers guilt and sin,
 And shews how vile our hearts have been;
 Only the gospel can express
 Forgiving love and cleansing grace.
 What curses doth the law denounce
 Against the man that fails but once?
 But in the gospel Christ appears,
 Pard'ning the guilt of num'rous years.

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My soul no more attempt to draw
 Thy life and comfort from the law;
 Fly to the hope the gospel gives;
 The man that trusts the promise lives.

DR WATTS.

WHAT think you of Christ? is the
 test,

To try both your state and your scheme;

You cannot be right in the rest;

Unless you think rightly of him.

As Jesus appears in your view,

As he is beloved or not;

So God is disposed to you,

And mercy or wrath is your lot:

Some take him a creature to be,

A man or an angel at most;

Sure they have not feelings like me,

Nor know themselves wretched and lost:

St.

So guilty, so helpless am I,
durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is God.

Some call him, a Saviour in word,
But mix their own works with his plan;
And hope he his help will afford,
When they have done all that they can:
If doings prove rather too light,
(A little they own they may fail)
They purpose to make up full weight,
By casting his name in the scale.

Some stile him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys:
Like Judas, the Saviour they kiss,
And, while they salute him, betray,
Ah! what will profession like this
Avail in his terrible day?

If ask'd what of Jesus I think?
Tho' still my best thoughts are but poor;
I say, he's my meat and my drink,
My life, and my strength, and my store,
My

My Shepherd, my Husband, my Friend
 My Saviour from sin and from thrall;
 My Hope from beginning to end,
 My Portion, my Lord, and my All.

NEWTON

FINIS.

